

ASVVETE

AND DEVOVTE

SERMON OF HOLY

SAYNGT CI-

pyrian of mozt-

talitie of

man.

The rules of a chyrstian life

made by Picus erle of

Mirandula, bothe

translated into

englyshe

by hyr

Thomas Elyot

knyght.



LONDINI.

ANNO VERBI INCAR-

NATI.

M.D. XXXIX.

*1536 same translation of Picus
works are enlarged by Thomas
Elyot 1534. p. 168.*

ASVETE

AND DEVOYTE

ZERMON OF HOLY

LAYNET CIL

plan of map

table of

man.

Cherries of a christian life

made by James etc of

Apianonla, hope

translato into

englysh

by J

Cherries of a christian life



INNA BIBLIOTHECA

ANNO DOMINI 1711

MDCCXII

P R E F A C E.

TO my ryghte worshypfull
 Suster dame Susan²
 Kyngestone.



He circumspecte per-
 son, whiche is accu-
 stomed one tyme in
 the yere, to be vexed
 with feuer, Catarre,
 or lyke syknes, pzeuenteth that
 tyme by expullynge the matter,
 whiche moughte be occasion of
 suche dysseales, and studpeth to
 reduce the bodye into suche tem-
 peraunce, and so to pzeferue hit,
 as the sayde matter shall not be
 augmented, wherby moughte
 ensue any detrimēt: Lyke indu-
 stry, or rather moche moze, ought
 to be vled, good Suster, of euery
 raysonable creature, as well as
 gainste the mooste certayne like-
 nes

P R E F A C E.

nes and finall dyssolucion of nature called corporall death, as also agaynst all worldly verations and troubles, called the toyes of fortune, or the cranks of the worlde; consydering that of any of them neyther the tyme can be knowne, whan they shal happen, nor assured remedy may be founden for to repelle them, onely a pure and constante faythe, hauynge therto ioyned wysedome and patience, may sustaine theyr assaules, and stronglye resyste them. As it is excellently declared and taughte by the holy doctour and martyr saynete Cyprian, in a sermon which he made to the people of Affrica, where he was Busshop, in the time whan there was continuall persecution of paynyms, and also mortalitie
by

P R E F A C E.

by generall pestilence. Whiche³
sermone whan I had ones pbsed
in redynge, I liked so well, that
I desired that all other persones
mought vnderstande it. Remem-
brynge that many there be (whi-
che I doubt not) are as negly-
gente as I in considering those
sondy calamities, not withstan-
dyng that they haue beholden
men and women of euery astate,
whiche haue dyed epyther befoze
that they looked for death, or in
some other wyse than they bou-
ched saulfe, or els for saken of for-
tune haue lyued in pouertye.
Whetfoze as welle for theyr in-
struction as myne, howe we may
be alway prepared agaynst those
naturall and worldy afflictions,
I haue traunslated this lyttell
boke: not superstitiousely folo-
winge

P R E F A C E.

wyng the letter, whiche is verely elegante, and therfore the harder to trāslate into our langage, but keppynge the sentence and intent of the Autour I haue attempted (not with lyttell study) to reduce into english the right phrase or forme of speakyng, vbled in this treatise, whiche I haue dedycate and sente vnto you for a token: that ye shall perceyue, that I doo not forgete you: and that I doo vnfaynedly loue you, not onelye for our allyaunce, but also moche more for your perseuerance in vertu & warkes of true faith, praying you to communicate it with our two sisters religiose Dorothe & Allanour, and to ioyne in your praiers to god for me, that I may be constante in his seruice, and performe well such other warkes

P R E F A C E.

as ben in my handes onely to his⁴
honour and gloꝝy.

I haue added hereto a litel tre
tise, but wonderful fruitfull, made
by the vertuouse & noble pꝛince
Johñ Dicus Erle of Mircandu-
La, who in abundāce of lerning &
grace incomparablye excelled all
other in his tyme and sens.

Whose picture I wolde
to god were in all no-
ble mens Cham-
bers, and his
grace and
vertues

in theyꝝ soules and maners.

Hartyly fare ye wel. At

london the first day

of July, the yere

of our loꝝde

god.

1534.



S. CIPRIAN.
The sermon of holy sayncte Cyprian, of mortalytie
of man.

RIGHTE wel beloued
frendes, all be it that
manye of you, haue
your myndes intier &
perfecte, the fayth stable, and the
soule deuoute: not beinge meued
with the hugenesse of this present
mortalytie, but lyke to a puissant
& stedfaste rocke rather do bzeake
the troublous assaultes of this
worlde, and the violente floodes
of this present tyme, the soule her
selfe not beinge broken ne ouer-
come with any temptations, but
onely proued. Nethelasse for as
moche as I do consyder to be in
the multitude dyuers whiche ey-
ther be waykenes of courage, or
by

SERMON OF

by smalnes of faythe, or by swete-
nesse of the lyfe of this worlde, or
by the Delicatenes of theyr kynde,
or (that whiche is a moze heuie
thyng) beyng deceived in the
opinion of truthe, doo not stande
faste ne set forth the diuine and in-
uincible might of their stomakes.
I moughte no lenger dyssemble
that matter, ne retaine it in silēce,
but that as fette forth as the mea-
nesse of my lernynge or wytte
moughte extende I wold declare
the doctryne of Christe by a ser-
mone conceyued & lyfely expres-
sed, to the intent that the Clouthes
and dulnesse of delycate myndes
moughte be reformed. And also
that he, whiche hathe all redye
professed to be the seruaunte of
Christe, may hereafter be demed
worthy of Christe, & therto accep-
ted

S. CIPRIAN.

ted. Verely good frendes, he that
fpyghteth for god, & being in the ce-
lestial cāpe doth hope on thyngis
that be godlye, oughte to knowe
well hym selfe, to the intente that
in the tempestes and stormes of
this world, there be in vs no dzed
or fearefulnesse, sense almyghtye
god hath afore warned, that suche
thynges shulde happen. Instruc-
tynge and teachyng vs by his
owne mouthe with a prouydente
exhortation, and therewith prepa-
ryng and comfortyng the peo-
ple of his churche to the patiente
sufferaunce of thynges to come,
wherin he prophecied and decla-
red vnto vs, that bataile, famine,
erthquakes, and pestilence shulde
arise in sondre contrayes and
places. And to the intente that
no sodayne dreade, or feare of
B.ii. strange

SERMON OF

straunge thynges anoyenge vs,
 shoulde in any wyse oppresse oꝝ a
 bathe vs, he tolde vs befoze, that
 towarde the ende of the worlde,
 aduersities and troubles shulde
 moze and moze be increased. Now
 beholde, all that whiche he spake
 of hath happened, and is come a
 monge vs. And sith that is now
 happened, whiche was befoze
 spoken of, there shall also now
 ensue all that whiche was pro-
 mysed, our lord hym selfe pro-
 mysing and sayeng: what time
 ye shall see all these thynges come
 to passe, than be you sure that
 the kyngedome of heuen is at
 hande. The kyngedome of he-
 uen good frendes beginneth now
 to approche. The rewarde of life,
 and the comfozte of helthe euer-
 lastyng, perpetuall gladnesse,
 and

Luc 21.

S. CIPRIAN

and the possession of Paradyse, 7
 whiche befoze we hadde lost, now
 the worlde passynge awaye, be
 come & at hande: euen now we after
 thynges erthelye do succede that
 whiche is heuenlye, after smalle
 thynges, great thynges and pre-
 cious: after thynges transytoy,
 thynges eternall oꝛ euerlastynge.
 What tyme is it now we to be sad:
 Oꝛ who amonge these troubles
 wyl be timorous oꝛ sorowfull: but
 onely he in whome lacketh booth
 fayth and hope: foꝛ he onely fea-
 reth death, whiche wyl not go vn-
 to Chyste, and he whiche wyl not
 go vnto Chyste, is he whiche do-
 eth not beleue, that he now we be-
 gynneth to raygne with Chyste. Ro. 8
 It is wryten, The iust man liueth
 by fayth: If thou be a iuste man,
 thou lyuest by fayth. If thou be-
 leuest

SERMON OF

leuest trewely in god, comynge
to Chyste, and beinge sure of his
promyse, why doeste not thou
turne and embrace Chyste nowe
thou arte called: Why doest not
thou thanke god and reioyce,
that thou arte out of the diuilles
daunger.

The iuste man Symeon, who
herelpe was a good and a iuste
man, and kepte the commaunde-
mentes of god fulle of faythe
whan aunswere was made vnto
hym from almyghty god, that he
shulde not dye vntyl he had sene
Chyste: whan Chyste beyng a
babe came with his mother into
the Temple, he in spirite knewe,
that Chyste was nowe borne, of
whose comynge he was befoze
warned. And whan he behelde
hym, he knewe that he hym selfe
shulde

S. CIPRIAN.

shulde shortly after departe from
this worlde: wherfore beinge toy-
full of death that approached, and
beinge sure of his soone sendinge
for, he toke the blessed babe in his
armes, and with prayes & than-
kes vnto god, he sayde with a
lowde voyce, **Howe good lord** Luc. 2.
thou wylte lycence thy seruante
to departe from this mortall lyfe
in peace accordyng to the worde
that thou sendest me. For nowe
myne eyes haue beholde thy pro-
uision of remedye that thou haste
prepared in the syghte of all peo-
ple. As who sayth prouynge and
witnessynge also, that then peace
was comine to the seruantes of
god: and that than was a pesible
quietnesse. When we beinge dra-
wen oute of the stormes of this
worlde desyre to come to the ha-
u

SERMON OF

Ennies
of man.

men of perpetuall suretye, and all-
to whan deathe beinge from vs
excluded, we attaine to immortali-
tie oꝝ life euerlasting. That is our
peace, that is our sure tranquillite,
that is our stedfast, our fyne,
& perpetual suretie. Furthermore
what els do we in this world: but
fight against the deuyll daylye in
batayle, and agaynst his waypon
and ordinaunce make resistance
with contynuall conflictes. We
stryue dayly with auarice, with
lechery, with wrath, with Ambition.
We haue a busy & paynefull
wastyllynge, with carnall vyces
and worldlye delectations. The
mynde of man is besyged, and all
aboute compassed and assaulted
with synne, and hardly is mat-
ched on al partes, and may vneth
resiste and defende hym frome
all

S C P I R I A N

all. For if he ouerthrowe Aug-
rice, than sterteth vypp lecherpe:
If lecherp be oppressed, ambition
commeth in her place: & althoughe
ambition be neglected, yet wrath
wyl exasperate, Pryde inflatith,
Drunkennesse allureth, enuy bre-
keth concoorde, and by the same is
frendshyp dissolued. Thou arte
constrayned to curse, whiche the
lawe of god doothe prohibite:
Thou arte compelled to sweare,
whiche is vnlesfull. These per-
secutions thy mynde daylye do-
eth suffer, with these manye perils
thy stomake is vered: And yet
doeste thou delyte to tarye longe
here amonge the swordes of peo-
ple malycious, whan rather thou
shuldest couayte and desire (dethe
settyng the forwarde) to haste
the towarde Christe, he sayenge
B. v. to

Ioan. 16.

SERMON OF

Ion. 16.

to vs in his doctryne: I telle you
berely, ye shall boothe wepe and
waille, but the worlde shall reioice
and be mery: ye shall be heuy and
sorrowefulle, but your heuynesse
shalbe turned into myrthe. Nowe
who wyl not make haste to come
where he shall be mery: who will
not wyshe to lacke alwaye heuy-
nesse: But at what tyme our so-
rowe shall be turned to mirth, our
lorde hym selfe declareth, sayeng:
I shall se you againe, & your har-
tes shall reioyce, and that gladnes
shall no man take from you.

Ion. 16

Wherefore sith to see Christ is per-
fecter reioysing: and our gladnes
maye not be without beholdinge
of him, what blyndenes of minde
yea what madnesse were hit to
loue the veracions, paynes, and
continual sorowes of this present
worlde

S C I P R I A N.

woylde: And not rather to make¹⁴
all speddy delygence to come to the
toyces, whiche maye neuer be ta-
ken from the: This doth happen
dere frendes because that faythe
lacketh: for no man doeth beleue
that suche thynges shall come,
whiche almyghty god, who euer
is trewe, hath all redy promysed,
whose worde is eternall, and to
theym that beleue, alwaye sure
and constant.

If an honorable man and of
greate grauitie dyd promyse the
any thyng, thou woldest truste
him, and woldest not thynke to
be deceyued of hym, whome thou
knowest to be as well in worde
as in dede substanciall and sted-
faste. But nowe all myghty god
talketh with the in his scripture,
and thou as false and disloyall
doest

S E R M O N O F

doſte flitter in a mynde miſtruſte-
full and wauerynge. God hath
promiſed to the whan thou ſhalt
departe from this world, immor-
talitie and lyfe euerlaſtyng.

And yet not withſtandynge thou
doubteſt: that is as moche to ſay,
as thou knoweſte not god. And
alſo thou wyllynge offendeth
Chriſte the maſter of all theym
that beleue, with the ſynne of in-
credulitie or lacke of beleue, and
that thou beinge conſtitute and
admitted in to the church of god,
haſte not faythe in the houſe of
fayth. How moche the departing
frome this worlde ſhall be to thy
profite, Chriſte him ſelfe maſter of
our profyte and helthe dothe de-
clare, where he ſayth to his diſci-
ples, whiche ſorrowed by cauſe he
tolde them that he wolde depart.

¶

S. G I P R I A N.

If ye loued me, ye wolde reioyce, ¹¹ Io. 14
 for as moche as I goo to my fa-
 ther. Therby teachinge and de-
 claringe vnto vs, that whan they
 whome we doo mooste fauour or
 loue, doo departe oute of this
 worlde, we shulde rather be glad
 than sorre. whiche thyng the
 blessed appostole remembryng
 sayth in his Epistole: My liuing Phil. 4.
 is Chyste, & death is to me gayne
 and auantage. Accomptinge
 the gretteste gayne not to be tan-
 gled in the snates of this worlde,
 not to be subiecte to synne or car-
 nall vices: And beinge deliuered
 from troublous veracions, and
 from the venemouse teeth of the
 diuell, to departe (Chyste callinge
 vs) to the ioye of helthe euerla-
 styng,
 But there be some men, whiche be
 greued

SERMON OF

grieved for as moche as this trouble
bereth vs, equalpe as mo-
che as the infydels, Als it were
that a chrysten man beleueth, to
that intente onely, that he wolde
be free from the touche of al grete
and disease, and intoy this worlde
prosperousely. Some be offen-
ded for as moche as mortalite is
to vs with other in commune.

What thyng, I pray you, haue
not we with other in commune,
as longe as this commune car-
nalytie remaineth accordynge to
the ordinaunce of our fyrste nati-
uities: Als longe as we be here in
this world, we be ioynd together
with al man kynde in equaltye of
fleshely substāce: but in spirite we
be separate. Therfore vntyll this
corruptible matter be with incor-
ruption indur'd, and this mortall
sub

S. CIPRIAN

substance do receyue immortali-¹⁷
tie, and this spirite doo byynge vs
vnto god our father, what so ever
incommodities do belong to this
carnall bodye, they be to vs with
mankynde in commune. For lyke
as whan with colde blastes (whi-
che do cause the barrenesse) the
erthe is (as it were) fastinge and
withoute foode, hungre doethe
excepte no man. And whan a ci-
tie is wonne with enemyes, by
captiuitie all thyng is wasted.
And whan fayre wether restray-
neth the showers, hit is but one
drowth vnto all men. And whan
a shyppe is all to rent on a rocke,
the wrecke is comune to al them,
whiche be in it: Also the payne of
the eyen, violence of feuers, and
diseasis of all other membes be
to vs with all other in commune,
as

S E R M O N O F

as longe as this commune bodye
is borne aboute in the worlde.

More ouer a chrysten man bele-
uinge by any lawe or condicion,
lette hym knowe and remember
that he must trauaill more in this
worlde than anye other, for as
moche as it pertaineth to hym to
wraastle with the diuyl, with great-
ter resystence. And that to do he
is warned and taughte by holye
scripture, sayenge: My sonne
whiche goest to the seruice of god,
stande faste in iustice and dreade,
and prepare thy soule to receyue
temptatiō. And in an other place.
Suffre both in grefe and in feate,
and haue pacience in thine humi-
lyte, for as well golde as siluer be
tryed with fyre. In this wyse
Job, after the losse of his goo-
des, and deathe of his chyldren,
beinge

Ecd.2.

Iob.1.

S. CIPRIAN.

beinge tormented with painefull¹³
 sores and bytynge of wormes,
 was not vanquished, but onelye
 proued: who in his paynes and
 afflictions, declaringe the paci-
 ence of his deuout minde, said as
 foloweth: Naked I came from Iob. I,
 the wombe of my mother, and
 naked I shal retorne to the erthe,
 our lord gaue it to me, and our
 lord hath taken it from me, as to
 our lord it best seemeth, so is hit
 happened: blessed be the name of
 our lord. And whan his wyfe
 wolde haue perswaded him, that
 as if he were by the violence of
 payne out of patience, he shoulde
 with a grudginge and disday-
 nouse voyce speake some thinge
 agaynste almyghty god, he aun-
 swered vnto her and sayd: Thou
 spekest like one of the lewde or
 folyshe

Job. 2.

SERMON OF
foliſhe women. If we haue re-
ceyued goodes of the handes of
oure lord, why ſhall not we than
ſuffre euilles patiently? In all
thoſe thinges whiche happed to
Job, he neuer offended with his
lippes in y^e ſight of our lord. And
therfore our lord doeth witneſſe
thus of hym ſaying to Sathan:
Haſte thou taken good heede of
my ſeruaunte Job: there is none
in the worlde lyke to him: A
manne without grutchinge, the
berpe trewe worſhyppar of god
almighty.

¶ Alſo Toby after his honoura-
ble warkes, and the manyfolde
and famous commendacions of
his deedes of mercy, he was ſtri-
ken with blyndneſſe, and notwith-
ſtandynge he dreading and bleſ-
ſynge almighty god in al aduer-
ſities,

S. CIPRIAN.

sittes, finally by that bodilye de¹⁴
triment he increaced to parpe-
tual prayse : nat withstandinge
that his wife, willinge to abuse
him, tempted hym, in this wyse
sayinge : wher ben thy warkes
of marcie become ? To nowe Tob. 2.
what thou suffrest. But Thobi-
as beinge constante and stedfast,
and also armed with trewe faith,
wherby he suffred veracions and
grefes, yelded not to the tempta-
tion of his frayle wife, but moche
rather with greater patience de-
serued the fauour of god. And
therfore he was afterwarde of
Raphael the aungel commended,
who sayde to him these wordes.
To publyshe and confesse the
warkes of almyghtye god hit is
honorable. For whan thou and
Sare thy sonnes wyfe prayed

SERMON OF

I offered the remembraunce of
your prater in the presence of the
clerenesse of almightye god, sens
thou haste buried them, whiche
died openly, and hath not forborn
to tye and leue thy dynar, and
gone thy waye and buried the
deed: I am sente to proue the.

And in an other place the same
angell sayth: God hath sente me
to heale the and Sara thy sones
wife, I am Raphaell one of the
seuen angelles, whiche be present
and conuersaunte befoze the cleer-
nesse of god almightye.

¶ This maner of sufferaunce is
alwaye in good men. This lesson
the holpe apostoles kepte accor-
ding to goddes commaundment,
not to murmoure in aduersitie,
but what so euer hapneth in this
worlde, to take it patiently, con-
sydes

S. CIPRIAN.

syderynge that the Jewes offend¹⁵
 ded by murmourynge often ty-
 mes agaynste god, as our lord
 him selfe wytnesse the in the booke
 named Numery, sayenge: Lette
 them leaue theyr murmourynge,
 and they shall not dye. Trewely
 deere brytherne we oughte not
 to murmour or grudge in ad-
 uersyties, but to suffer strongly
 and patiently all that shall hap-
 pen vnto vs, sens it is wryten:

Nu. 20.

The spirite that is troubled is a
 sacrifice to god. For the harte
 which is contrite & made humble,
 god neuer dispiseth. Also the holy
 goste by Moyses in the booke of
 Deutromy warnith the sainge:
 Thy lord god shall bere the, and
 sende to the scarlite: And than
 it shall be knowen in thy harte, if
 thou shalte kepe well his com-

Psal. 50.

Deut. 8

C.iii.

maunde-

Gen. 22.

SERMON OF
mandmentes oꝛ no. And agayne,
your lord god tempteth you, that
he may knowe if ye do loue your
lord god with all your hart & with
all your soule. For so was god
pleased with Abraham, who to
please god neyther fered to lose his
sonne, noꝛ yet refused to sle hym.
But thou what so euer thou arte,
that maiste not suffre the losse of
thy son taken from the, eyther by
the lawe, oꝛ by chaunce of morta-
ltye: What woldeste thou do, if
thou were comanded to sle him?
The feare of god & faith shulde
make the redye to sustayne all
thyng. Admitte that thou haste
losse of thy goodes, oꝛ that thou
be cruelly vexed with syknesse of
thy membres continuallye: oꝛ
that thou be despoiled by the deth
of thy wyfe, thy children, oꝛ thy
most

S. CIPRIAN.

moste deere frendes and companions. Let not these be to the any displeasures, but rather batayle agaynste worldye affecti-¹⁶ons, ne let theym not breake oz make wayker the fayth of Christ, but rather lette theym declare in that debate thy vertue oz puissance: seng al violence of yuelles, which be presente are to be had in contempte vpon truste of good thinges, whiche shall happen hereafter. For excepte warre go befoze, there maye be no victorie. But whan after batayle ioyned there ensueth the victorie, than to the baynquishours is giuen the garlande. Semblable in a tempest a good master is knowne, & the souldiour in bataile is proued. Boisting out of perill is pleasant,
but resistance in aduersitie is the

C.iiii.

triall

SERMON OF

diuersitie is, that they in aduersi-
tie doo grutche and complayne,
And vs Christen people aduersi-
tie may not calle a way from the
truthe of vertue and faithe : but
doth corrobora^t o^r strenght vs in
the grete, that we suffre . That
the bealy resolved with fluxes ex-
pulsethe by the bowelles bodilye
strength : o^r that the superfluous
heat ingendred in the marowe of
our bones, inflameth out by bly-
sters in our chekes : that our bo-
welles be shaken with continuall
bompttes: that with abundaunce
of bloudde our eyen do burne in
oure heedes : that some mennes
fete and other membes putrified
be cutte of o^r rotted : that by losse
of membes o^r other harme taken
by siknes either our goinge is fe-
bled, o^r our heringe is stoppid, o^r
our

S C I P R I A N.

our syghte is perished, all this¹³
profiteth to the doctrine of fayth.
And to resyste wiche the powars
of an immouable mynde agaynst
so many assautes of destruction
and dethe. what valyantenesse of
courage is hit, ye and what ho-
nour to stande bolte vpyghte a-
monge the rupnes of man kinde,
and not to lie prostrat with them,
whiche hope not in god: we ther-
fore muste rather reioyce, & take
in good worth the rewarde of the
tyme: that whyle we do constant-
ly declare our fayth, & by sustay-
nyng of labour doo approche
vnto Chyste: by Chyestes strait
passage, we may receyue by his
iudgemente the rewarde of lyfe,
whiche fayth doth requyre. Lette
him hardly feare, that not being
regenerate by water and the holy
goste

SERMON OF

goste, is committed to the terrible
fiers of hel: Let him feare that is
rekened no partener of the crosse
& passion of Chist: Let him also
feare which from this carnal deth,
shal passe to the second deth: & let
him feare, home ones departed
out of this world, euerlasting fyre
shal torment with paines continu
al: Finally let him be a ferd, vnto
whom by longe tatieng here this
one thing auailleth, that his tozme
tes & wailinges be in the meane
tyme put of or differred. Manye
of our numbze do die in this mozt
talptie, that is as who sayth, ma
ny of our numbze be oute of this
worlde deliuered. Forsooth this
mortalite like wise as to the Je
wes and paynims hit is a pesti
lence: soo to the seruantes of god
hit is a holosome departynge.

what

S. CIPRIAN

What if good men without any⁹
 dyuersitie doo dye with the yuell
 men : there is no cause, that ye
 shoulde therfore thinke that deth
 is commune to good men with
 them that be yll. For good men
 be called to ioye: the yuell men
 be drawen into paine, so suettie to
 them that beleue well, and payne
 to miscreauntis the soner doothe
 happen. Verily good bretheren we
 be vncurtaise and neglygent ha-
 uynge regarde to goddes benefi-
 tes: ne we doo recognise what is
 offered vnto vs. Beholde howe
 virgins be departid saule and in
 peace, withe their gloze and
 prayse, not featinge the thjetnin-
 ges. corruptions, nor bordel hou-
 ses of Antichrist, who is now com-
 mynge. Childzen are eskaped
 the peryll of theyr slpyper aege,
 and

SERMON OF

and haue attperned happily to the
teward of innocencie and pure
continence. The delicate matrone
nowe fearith no tozmentes, sence
with speddy deth she hath pzeuen-
ted the feare of persecution, and
the handes and tozmentes of cru-
ell tyrantes. More ouer by feare
of mortalytie and troubles of this
tyme, they whiche were late colde
in faythe, be nowe chaufed and
warne: they whiche were remysse
or louse, be knitte together and
made substantial: they that were
cowardes, be quickned in corage.
The forsakers of their faythe be
compelled to retourne: The pay-
nims constrayned to beleue: The
olde faithfull people be called to
quiete: And a freshe and greatte
hooste of them, whiche became
souldiours of Christ in the tyme
of

S. CIPRIAN

of mortalitie, is assembled with a²⁰
more puissance to fyght withoute
drede, whē the battailes is ioynd.
What a thyng is this good fren-
des, how conueniente and necessa-
ry is this pestilence and moxaine,
which semyng to be monstrouse
and horrible, trieth out the good-
nesse of diuers men, and exami-
neth the mindes of all men: that
is to say whether the hole men do
ayde them that be sycke: If kyn-
men be kinde one to an other: If
the maisters do pitie their fraille &
weke seruauntes: If phisicians
do not abandon their pacientes:
If they which be cruell wyl with-
drawe theyr violence. If the op-
pressours and robbers (at the lest
for feare of deathe) wyl asswage
the insatiabable appetite of furi-
ous avaryce: If proude menne
wyl

S E R M O N O F

wyll stoupe, or vntyftes auale
theyr lewed courage? If they hat
be ryche and shall dye withoute
heires of their bodes, wyl any
thyng distribute amonge theyr
nedy neyghbours. And suerely
althoughe this mortalyte were
to nothinge els profitable, yet in
this it hath benne aduantage to
christen men, and them whiche be
goddes seruautes, that in ler-
nyng not to feare deathe, we the
more wyllyngely desyre martyr-
dome. This to vs is no death,
but an exercise, whiche byngeth
to the mynde renoume of valy-
ante courage, and by dyspyllyng
of deathe prepareth to receiue the
garlande of vyctory. But par-
chaunce some man wyl reply and
saye: yet not withstandinge this
greueth me in this present morta-
lytie

litte, that where I had prepared
my selfe to confesse my saythe,
and hadde disposed me with all
my hole harte and full power to
the sufferaunce of passion, nowe
preuented by deathe I am dissa-
poynted of martirdome.

If yst to be a martyr it is not in
thine owne power, but in goddes
wyll and election. For thou may-
est not saye, that thou haste losse
that thyng, whiche thou kno-
west not, whether thou were euer
worthy to haue it. More ouer,
god the sercher of hartes, and be-
holde and iuge of secret though-
tes, doeth see the, and dothe com-
mende and allowe the. And he
whiche perceyueth to be in the,
vertue prepared, for thy vertue
shal yelde vnto the a sufficiente re-
warde. Supposest thou, hadde

D

Caine

SERMON OF

Cayne slayne his brother Abell
at what tyme he offrid the sacry-
fice vnto almighty god: wel and
yet god beinge ware of his pur-
pose condemned the murder con-
ceyued in the mynde, whiche
Cayne dyd afterwarde execute:
So like as in Cayne a malicious
thoughte and a mischeuous ima-
gination was afore seene by god-
des prouidence, lyke wylse in the
seruantes of god, whiche confes-
syng fayth in theyr thoughtes,
and in their intentes conceyving
martirdome, their soules be-
inge gyuen to that good purpose,
be crowned of god their iudge,
whiche knoweth all thinge. It
is not one thyng to lacke a wyl
to be martired, and to lacke mar-
tyrdome to a good wyl. Suche
as god fyndeth the to be whan he
calleth

S. CIPRIAN.

23
calleth the, so dothe he iudge the,
accoꝝdunge as he hym selfe wit-
nesseth sayenge: And all congre-
gacions shall knowe that I am
the serchour of mans harte and
his reynes. Noꝝ god loketh foꝝ
your bloude, but foꝝ your fayth.
Foꝝ neyther Abraham noꝝ Isaac
noꝝ Jacob were slayne. And yet
not with standinge they deserued
to be honoured foꝝ their faythe
and Justice: and to be the chiefe
of all patriarches; vnto whose
feaste is called euery man that is
founde faythefull, iuste, and com-
mendable. We muste remembꝛe
to doo not as we our selfe wyl,
but accoꝝdinge to goddis wyl.
And so god commaundet he vs e-
uery daye to praye. Howe ouer-
thwarte and peruerse a thing is it
that where we desyre that the wyl
D.ii. of

Apoc. 2.

SERMON OF
of god be doone whan he calleth
and sendeth for vs oute of this
worlde, we do not furth with obey
his commaundement & pleasure,
but agaynste that we murmoure
and stryue, and be broughte lyke
frowarde seruauntes with heuyn
and lower countenaunce to our
maysters p[re]sence: departynge
hence with the bonde of necessi-
tie, not with a willynge obedy-
ence: and yet wyl we be honou-
red with heuynly rewardes of him,
vnto whome we come not willing-
ly, but by constraynte onely.
Wherfore than do we aske and
desire, that the kingedome of he-
uen may come vnto vs, if world-
ly captiuitie so moche doth delyte
vs: Wherfore do we aske and de-
sire in our prayers so often reher-
sed, that the tyme of the reygne,
whiche

whiche in promised shulde come
spedyly, if our desyres and wishes
to serue the dyuell are moze to be
sette by then to raygne with oure
Saviour?

Moze ouer for the playner de-
claration of goddes prouidence,
and that our lord, whiche afore
seeth all thynges to come, will
gyue to vs counsaile concerning
oure very helth, it happened late,
that one of our companie and a
pzeeste, being atteynted with sik-
nesse, and lokinge for death, whi-
che approached, desyred leaue to
departe: as he was prayinge and
in poynte of deathe, there stode
hard by him a goodly yonge man
of an honorable porte and maie-
ste, hyghe of stature and fayre,
whome the syghte of man mought
vneth beholde with carnall eye

D. iiii.

saunge

SERMON OF

saupnge that he whiche was departing out of the worlde with even moze spiritual mought loke one suche one, and the same person so apperyng, not without indignation, as well in countenaunce as speche, groudchinglye spake in this wise: ye feare to suffre, and ye wyl not go forth, what shall I doo to you? whiche was the speaking of one that blamed and also exhorted: who allowed not them, whiche for the tyme present wher carefull of persecution, and yet sure of their departinge, but gaue counsaile for the tyme coming. Our said brother herde, when he was dyenge, what he shoulde tel vnto other. For he herde when he shoulde dye, that whiche he shulde reposte vnto other, and he herde not for hini selfe but for vs.

For

S. CIPRIAN

24
 For what shulde he lerne, whiche
 was than in departyng: In dede
 he lerned for vs, whiche remay-
 ned, to the intent that in heringe
 the preeste of god blamed, whi-
 che asked his ryghtes, we shulde
 knowe what was to al menne ex-
 pedyente.

Now ouer to vs of al other most
 symple, howe often hath it benne
 shewed by reuelacion: howe son-
 dy tymes haue I ben playnely
 commaunded of the goodnes of
 god, that I shulde alway affirme
 and openly preache, that our bre-
 therne delyuered from this wo:ld
 by the callinge of god, shoulde
 not be bewayled and sorowed for,
 sens I knewe well that they were
 not losse but sent onely befoze vs,
 and so departynge preceded: And
 therfoze as men being in iournay

SERMON OF

of byrage to be desired, but in no
wyse lamented. For we shoulde
putte on vs blacke gownes for
theym, whiche nowe haue recey-
ued and put on whyse garnen-
tes: For we oughte to geue occasi-
on to infidels to reprove vs lesul-
ly & with good reason, for as mo-
che as we do mourne for theym,
as they were deade and losse for
euer, whiche we saye do lyue euer
with god, and so with the witnes
of our owne hartes and stomakes
reprove the faith, which in word
and sentence we haue confessed.
Surely we be the deceyuours
of our owne faythe and hope, if
that, that we say apere to be false
and dyssembled. It profiteth no-
thinge to shewe in wordes vertu,
and in dedes to distroye verytie.
The apostolle Paule rebuketh,
chideth

1. Thes. 4.

S. CIPRIAN.

chyde, and blameth suche as be
 heuy or sorowfull for the deathe
 of their frendes: we wyl not
 (sayth he) good bytherne, that ye
 shulde be ignozante in that whi-
 che concerneth them that do slepe
 in naturall deathe, to the intente
 ye shulde not be sorowful, like as
 they be, which are without hope.
 If we beleue that Iesu Chyste
 dyed and roose agayne after-
 warde: In lyke wyse god almighty
 shall finally bringe with him
 those that slepte in Chyste. Also
 he saythe, that they whiche doo
 lacke hope, be heuy whan they
 frendes do departe. But we whi-
 che lyue in hope, and beleue in
 god, & do verely trust that Chyst
 suffred for vs, and dyd eftsones
 ryse. we I say, whiche dwelle
 in Chyste, and do arise by hym

D. b.

and

SERMON OF

and in him, why refuse we to departe hence: or wayle and lament for theyn that be goone: Christe hym selfe our god warneth vs, sayenge: I am the resurrection and lyfe, he that beleueth in me, although that he dieth, he shall lyue: and all that lyueth, and beleueth in me, shall neuer die. If we beleue Christe, lette vs haue faith in his wordes and promyses, and we shall neuer dye. Let vs come therfore with a sure gladnesse vnto Christe, with whome we shall liue and raygne euer. For by that, that we dye, we passe from death to immortalyty: in as moche as lyfe euerlasting may not succede, without departinge from hence. All be it, it is no clere departing, but rather a passage, & chaunge of this lyfe for the lyfe eternal, the
temporall

S C I P R I A N .

tempozall iournay perfourmed.
Who wyll not hve hym from the
warre to the better : Who wyll
not couayte to be reformed and
chaunged to the figure of Chyist :
oz wyll not desyre to come shortly
to the dygnitie celestiaall grace :
Paule the apostell preacheinge : Phil. 5.
our abydyng (sayth he) is in he-
uen, fro whens we abyde the com-
myng of Chyiste Jesu, who shall
transforme our symple bodye in
semblable figure to the bodye of
his clerenes . And Chyist our lord
promised, that we shall be suche
whan he prayed to his father, that
we mought be with him, and lyue
with him in eternall places , and
be ioyfull and mery in the kyng-
dome of heuen, sayenge : Father
I wyll that suche as thou hast gi-
uen to me, that they be with me
where

S C I P R I A N.

where so euer I be, and that they
se the clerenesse that thou gaueste
to me be fore that the worlde was
create. wherfore he that inten-
deth to come to the place, where
Christe is, to the brightnes of the
Realmes celestyalle, oughte not
wayle or lament, but accorde
to the hope, whiche he hath in the
promyse of god, and truste that
he hath in trouthe, be ioyfull and
gladde in his departynge or trans-
lacion from hence: for as moche
as we rede, that Enoch was
translated or taken oute of this
worlde, by cause he pleased god,
as holy scripture witnesseth in the
booke of Genesis, in this wyse:
Enoch pleased god, and was
not afterwarde founden, for god
translated him from hence. That
thing wherwith he pleased in the
syght

Gen. 5.

S. C I P R I A N

syghte of god, was that he deser-
ued to be taken from the peryles
of this presente worlde. More
ouer the holpe goste teacheth by
Salamon, that they, with whom
god is pleased, be the soner taken
a way & deliuered from hense, lest
if they shulde abyde lenger, they
shoulde be polluted with worldly
infections. Therfore Enoch was
rapte and taken a way sodainly,
leste sensuall appetite shoulde
corrupte his vnderstandynge.

Sap. 4.

For his soule was vnto god plea-
syng, and therfore he hastened to
bryng him out of the myddes of
iniquitie. Semblably in the psal-
mes the deuout soule hasteth spe-
delpe towarde her god, with a
spynghular faith, as it is writen :

Psal. 83.

O thou god of vertues and puis-
sance, how wonderfull delectable
be

SERMON OF

be thine habitations, my soule desyrith and hastith to come to thy palayces: Merely he onely shuld haue wil to abyde in this worlde, whom the worlde delyteth, whom flaterynge and deceptfull tyme inuiteth with bayne delectations of worldly pleasures. Nowe sens the worlde hatith a true chrysten man, why doeste thou loue that thinge, wherof thou art hated: & folowest not rather Christ, who hathe redemed the and also loueth the.

1. Ioan. 2

TSaynte Iohn in his Epistole speaketh and cryeth vn to vs, exhorting vs not to loue this world in folowing our appetites: Loue not the worlde (saythe he) ne the thinges whiche be in it. For who so euer loueth the worlde, the charitie of the father of heuen is not in

S. CIPRIAN

in him : sens all that is in the
worlde is inordinate appetite of
the fleshe, inordinate appetite of
the eyen, and desire of worldye
honour, whiche do not procede of
our father, but of worldy appe-
tite. And yet the worlde and his
vayne appetite shall wanische a-
way, but he whiche shall fulfyll
the pleasure of god, shall abyde
everlastinge, lyke as god is ever
eternall. Therfore good frendes
let vs alway be bounde and redy
to performe all thinge that god
willeth with a perfecte mynde, a
faith stable and constante, with
vertue pussante and stronge, all
feare of deathe vtterlye excluded,
and onelye thinkinge on the im-
mortaltye, whiche immediatlye
folowethe. Let vs declare, that
to be the thinge that we do beleue
in

S E R M O N O F

in: and not lament the departing
of them, whome we do fauour.
And whan the daye of our sen-
ding for shal appoche, let vs wil-
lynglye and withoute anye stic-
kinge, come vnto god whan he
calleth, whiche sens it oughte to
be done of them, whiche be the
seruauntes of god, moch rather
nowe the worlde decayenge, and
in poynte to falle, and also com-
passed with tempestes of euilles
contynually assaultinge it. Also
we perceyue that great myschiefe
is all redye begonne, and we
knowe that moche gretter is com-
myng: Let vs reken the grettest
aduantage to departe shortlye
from hense, whiche shal be for our
speciall commoditie. If the wal-
les in thy house shulde shake for
age, and the rouse shuld trymble,
and

S. CIPRIAN.

And all the hole house werre of
rockynge of the beames and taf-
ters, Shulde thette to fall shortly
in ruine, woldest thou not departe
thence in all the haste possible: If
whan thou art on the see, the wa-
ues beinge dyuen vpp with a
sturdy wynde, a troublous and
stormy tempeste wolde warne the
that thy shyp were in daunger of
losinge: woldeste thou not make
haste to come to some haven: Lo
beholde the worlde rockith, and
is now in fallynge: and declatith
his imminent ruine not for age
or feblenes of thynges, but onely
for that his ende nowe appo-
cheth: and yet thou thankest not
god, nor doest not reioyce in
thy selfe, that beinge taken away
with a more redy, and (as I
mought say) a more ripe depart-
ynge,

SERMON OF

tynge, thou mayste escape the ru-
 ynes, wyckes, and plages, whi-
 che nowe thou seeeste commynge.
 We must consyder good frendes,
 and often tymes thynke, that we
 haue renounced this worlde, and
 that we dwell here but as pylgri-
 mys and gesses. Therfore lette
 vs embrace ioyfully the day whi-
 che doeth appoynte euery man to
 his habytation, and delyuerynge
 vs hence, escaped from the snates
 of this worlde, restoreth vs vnto
 Paradise, and the kyngedome of
 heuen. Who beyng I praye
 you, in a farre iornaye, wyl not
 make haaste to retozne home to
 his countraye? Who beyng on
 the see sayling homeward, wolde
 not desyre to haue a prosperouse
 wynde, that he maye the sooner
 salute and embrace his good fren-
 des

S. CIPRIAN.

Des: Lette vs accompte **Para**³⁰
 dile to be our very countray. For
 there haue we the blessed Patri-
 arches oure verye auncetours.
 Why make we not haste, ye why
 doo not we runne a pale to see
 our countraye, that we may salute
 oure good Auncetours? There
 doothe abyde and looke for vs a
 greate numbꝛe of our deere fren-
 des, our Auncetours, our fathers
 and mothers, our bꝛetherne and
 childꝛen. A plentiuouse and great
 multitude, whiche nowe be sure
 of theyꝛ immortalytie, and yet do
 care for our suretie, do desire to
 haue vs in theyꝛ company. To
 come to beholde & Imbrace them,
 lorde god what a ioye and com-
 forte shall it be bothe to them and
 to vs: what an incomparable
 delectation of the heuenlye Rege-

SERMON OF

ous, without feare to dye, & with
assured eternitie to lyue euer: ¶
with howe perfecte and eternall
felicytie: There is the moste glo-
ryouse quiere of the blessed apo-
stles: There is the college of the
gladde prophettes: There is peo-
ple innumerable of holy martyrs
adourned with crownes of victo-
ry for their veratiōs & sondy pas-
siōs: there be the tender & pure vir-
gyns triumphynge, whiche with
contynence of soule and body, dyd
subdue the puiſsaunce of carnall
appetites: There be they whiche
beinge mercyfulle in giuyng su-
stynauce to the neddy personnes,
dyd therby fulfyll the warkes of
Justice: There also be they, whi-
che obſeruyng diligentely the
commaundementes of god, dyd
transpose worldly posseliōs vnto
the

S. CIPRIAN.

the heuenly treasure. To those let³¹
vs hye vs a peace good frendes,
that we may shortly be with the,
lette vs desyre feruently to come
vnto Christe. That thought let
god almyghty see in vs: That in-
tent of our mynde and fayth, lette
our lord Christe perceyue, and be-
holde, seng vnto the, them whiche
toward hym haue mooste affecti-
on, his goodnes wyl gyue his
rewardes mooste abundante and
plentiuouse. Amen.

The rules of a Christian lyfe
made by Iohn Picus the el-
der Ctle of Mirandula.



First, if to man oꝝ wo-
man the way of bet-
tue dothe seme harde
oꝝ paynesfull, by cause

C.iii,

we

THE R V L E S

We muste nedes fyghte agaynste the flesh, the diuell, & the worlde, lette hym or her calle to remembraunce, that what so euer lyfe they wyl chose accordynge to the world, many aduersities incommodities, moche heuynes and labour are to be suffered

Remembre ouer lette them haue in remembraunce, that in welth and worldly possessions is moche and longe contention, laboriouse all so, and ther with vnfrutefulle, wherin trauayle is the conclusion or ende of labour, and finally payne euerlastynge, if those thynges be not well ordered and charitably disposed.

Remembre also, that it is verely folishnes to thynke to come vnto heuē by any other meane than by the sayde batayle, considering
that

that our hed and mayster Chyſte Luc. 24
did not ascende vnto heuen but
by his paſſion: And the ſeruaunt Ioan. 13.
oughte not to be in better aſtate
or condition than his mayſter or
ſoueraigne.

Furthermoze conſyder that this
bataile ought not to be grudged
at, but to be deſired & wiſhed for,
all though thereof no price or re-
warde mought enſue or happen,
but onely that therby we mought
be conformed or ioyned to Chyſte
our god and mayſter. Wherefore
as often as in reſiſtinge any tem-
ptation thou dooeſt withſtande
any of thy ſences or wittes, think
vnto what parte of Chyſtes paſſi-
on thou mayſte applye the ſelfe
or make thy ſelfe lyke: As reſi-
ſtinge gloteny, whiles thou doeſt
pynthe thy taſt or appetite: re-
mem

SERMON OF

Mat. 27.

Marc. 15.

Luc. 23.

Io. 19.

Phil. 2.

Mat. 27.

Marc. 14.

Luc. 22.

Ioan. 18.

membr̃e that Chriſte receyued
in his drynke, aſſelle myrte
with the gall of a beaſte, a drynke
moſte vnſauery and lotheſome.
Whan thou withdꝛawſte thy
hande from vnlefull takinge oꝝ
kepinge of any thyng, whiche li-
keth thyne appetite: remembre
Chriſtes handes as they were faſt
napled vnto the tree of the croſſe.
And reſiſting of pryde, thyinke on
him, who being very god almighty,
foꝝ thy ſake receiued the forme
of a ſubiecte, and humbled hym
ſelfe vnto the moſte vile and re-
procheſull deathe of the croſſe.
And whan thou art tempted with
wꝛathe: Remembre that he, whi-
che was god, and of all men
the moſt iuſte oꝝ rightwyſe, whan
he behelde hym ſelfe mocked, ſpit
on, ſcourged, and puniſhed with
all

alle dispites and rebukes, and sette on the crosse amonge errant theues, as if he hym selfe were a false harlot, he not withstanding shewed neuer token of indignacion, or that he were greued, but suffering al thinges with wonderful pacience, aunswered all men most gentilly. In this wise, if thou persecute all thinges one after an other, thou mayst finde, that there is no passion or trouble, that shall not make the in some parte conformable or like vnto Christe.

Also putte not thy truste in mannes helpe, but in the onely vertue of Christe Jesu, whiche

Ioan. 16.

sayde: Truste well, for I haue baynquished the worlde. And in an other place he saythe: The

Ioan. 13.

prince of this worlde is caste oute therof. wherfore let vs truste by

C. v.

his

THE RULES

his onely vertue, to baynquish the worlde, and to subdue the diuell. And therfore oughte we to aske his helpe by the prayers of vs and of his sanctes.

2. Pet. 5.

Remembze also, that as soone as thou hast baynquished one temptation, alway an other is to be looked for: The diuell goeth alwaye aboute and seketh for hym whome he wolde deuoure. wherfore we ought to serue dyligently and be euer in feare, and to saye with the prophete: I wyll stande alway at my defence.

1. Tim. 5.

1. Tim. 5.

Take heed more ouer, that not onelye thou be not baynquished of the dyuell, that temptith the, but also that thou baynquish and ouercome him. And that is not onelye whan thou doeste no syn, but also whan of that thyng wher

OF P I C V S.

wherin he tempted the, thou takest occasion for to do good. As if he offerith to the some good act to be done to the intent that therby thou mayste fall in to vayne glory: furth with thou thinkinge it, not to be thy deede or worke, but the benefitte or rewarde of god, humble thou thy selfe, and iudge the to be vnkynde vnto god in respecte of his manifolde benefytes.

As often as thou doest fyghte, fyght as in hope to vanquish, & to haue atte the laste perpetuall peace. For that parauenture god of his abundant grace shal gyue vnto the, and the diuell beyng confusid of thy vyctory, shal retorne no moze agayne. But yet whan thou haste vaynequishid, beare thy selfe so as if thou shouldest

SERMON OF

best fighte agayne shortly. Thus
alwaye in battayle, thou muste
thinke on victoꝝ: and after vic-
toꝝ, thou must prepare the to ba-
taile immediatelp.

Eccl. 3.

All though thou felest thy selfe
well armed and redy, yet flee, not
withstandynge, all occasyons to
synne. For as the wise man sayth:
who louethe peryll, shall therein
peryshe.

In all temptations resyste the
begynnyng, and beate the Chil-
dren of Babilon againe the stone,
whiche stone is Chryste, and the
chyliden, be puell thoughtes and
imaginacions. For in longe con-
tynuinge of synne, seldome wat-
keth any medycyne oꝝ remedy.

Remembze, that althoughe in
the sayde conflicte of temptation
the battayle seemeth to be verpe
daun-

S. CIPRIAN

Daungerouse: yet consyder howe³⁵
moche sweter it is to banquish
temptation, than to folowe sinne,
wherto she inclyneth the, wherof
the ende is repentance. And here
in many be foule decerued, whi-
che compare not the swetnesse of
victory to the swetnesse of synne,
but onely compareth battayle to
pleasure. Not withstandynge a
man or woman, whiche hath a
thousande times knowen what it
is to grue place to temptation,
shulde ones assaye, what it is to
banquish temptation.

If thou be tempted, thynke
thou not therfore that god hath
forsaken the, or that he setteth but
lyttell by the, or that thou art not
in the syght of god, good or per-
fecte: but remembre, that after
sayncte Paule hadde seene god,
as

THE RULES

2. Cor. 2.

Eccle. 10.

as he was in his diuinitie, and
suche secreete misteryes as be not
lesfull for any man to speake or re-
herce, he for all that suffred temp-
tation of the fleche, wherwith god
suffred hym to be tempted, lest he
shoulde be assaulted with pryde.
Wherin a man ought to consider,
that saynt Paule, whiche was the
pure vessell of election, and rapte
in to the thyrde heuen, was not
withstandynge in perple to be
proude of his vertues, as he saith
of hym self. Wherfore aboue all
temptations manne or woman
oughte to arme theym mooste
stronglye agaynst the tempta-
tion of pryde, for pryde is the
rote of all myschylfe, agaynst the
whiche the onely remedye to
thynke alway that god humbled
hym selfe for vs vnto the crosse.
And

OF P I C V S:

And moze ouer that Deth hath so
humbled vs whether we wyl
oꝛ no, that our bodyes shall
be the meate of wormes
lothesome and be-
nymouse.



FINIS

LONDINI in ædibus Thomæ
Bertheleti typis impress.
Cum priuilegio ad imprimen-
dum solum.

ANNO. M. D. XXXIX.